A Conciliatory

DISCOURSE

UPON

Dr. Criſp's Sermons,

ON THE

Obſervation of Mr. Williams's *Diſſatisfactions in Them:*

In which the

Unſearcheable Riches of Chriſt

IN THE

Covenant of Grace, paſſing Knowledge, is yet Aſpired to, to be made Known.

Humbly Preſented

To the Preachers of the Merchants Lecture at *Pinners-Hall*; To the Suſtainers of it, And the Congregation uſually Aſſembled there.

By *T. BEVERLEY.*

LONDON:
Printed for *William Marſhall*, at the *Bible* in *Newgate-ſtreet*, 1692.
Where you may be furniſhed with Dr. *Criſp*'s Works: And likewiſe his Son's Book, *Samuel Criſp*, Eſq; Entitul'd, *Chriſt made Sin.* You may alſo be ſupplied

The PREFACE.

I *Have (not long ago) endeavour'd to Write as a Reconciler, between Two Perſons of Eſtimable Memory*; *Dr.* Criſp, *and Mr.* Baxter; *Now Both in their Spirits with Chriſt*; *where They have Fully Concerted their ſeeming various Apprehenſions, or Repreſentations in ſo Great Points*; *not only by Receiving thoſe* ἀῤῥήτα ῥήματα, *thoſe Un-utterable Explanations of them*; *but in their Higheſt Enjoyments, and Mutual Congratulations, in thoſe Fundamental Truths, and Graces*; *wherein they were, even here, notwithſtanding a ſeeeming Diſcord, (and much more there) One in Chriſt.*

But we, that are on this ſide their Line, ſtill See through a Glaſs Darkly, *Perceive, Know and Speak as* Children; *and ſo Expreſs our ſelves Diverſly, one from another, as we look to this, or that ſide of Truth: Not being able to Comprehend the perfect Phyſiognomy, or Repreſentation of it at once.*

And indeed in the Great Points, that are neareſt allied to the Coveant of Grace, we are moſt unable to pronounce clearly; That firſt Engraving upon our Hearts, and the Divine Revelation of Chriſt, (From Faith, *Rom.* 1. 17. *having not yet Attain'd* To Faith, *in Perfection) are ready in this our Imperfect State, to enter a Centeſt in our Minds*; *and we cannot decide, as we ought, between the* Eternal Law *of* Righteouſneſs, *and the* Everlaſting Goſpel *of* Righteouſneſs: *and while we have Great Diſcourſes in Scripture upon Both, we very hardly keep the* Ballance of the Sanctuary even *in our Underſtandings, as it is in it ſelf: While therefore the Servants of Chriſt are, ſome in their Miniſtry, inclining the Beam one way, and ſome another*; *though according to the manifold Diſtributions of one and the ſame Spirit to both in the main*; *yet they are ready to find fault mutually at their ſo doing: It may be no Injury then for a Third, to endeavour to ſet Both even, though great Infirmity may appear in that alſo: For* who is ſufficient for theſe Things?

Eſpecially it is to be conſider'd, The Goſpel-Righteouſneſs, or of Faith, *hath ever ſince the* Apoſtles *Preaching and Writing, ſuffer'd an Eclipſe by the* Myſtery of Iniquity *early working*; *and by degrees, from that very time, the Apoſtle dates,* 2 Theſſ. 2. *it was cover'd more and more. Till the very State of the Chriſtian Church fell into the* ἀνχμὸς & τόπος, *the* Dark *and* Foul Place *of the* Apoſtacy, 2 *Pet.* 1. 19. *And though the Eclipſe be much leſs than it was, by the Light returning in the* Reformation; *yet it remains in part*; *and oh that it were not in Great part! Now it is very obſervable, That grand* Prophecy *of the* Revelation, *knowing upon what ſide of Evangelical Truth that Black Shade would moſt dreadfully fall, gives its Divine* Symbols *or moſt Exquiſite Figures for prevention*; *for preſervation of the Witneſſes of Chriſt*; *for Condemnation of the Apoſtacy*; *for Recovery out of it*; *in this Supreme Article of Goſpel-Truth*; the Blood of Chriſt. *Hence there are ſo often mentions of the* Lamb; *of his* Blood; *of* Robes waſh'd white in his Blood. *The pure and perfect* Song of the Lamb, *as it was ſung in the Apoſtles Days, is given,* chap. 5. *as the Great Standard. The* Witneſſes *are within the* meaſur'd Temple, *during the whole* Apoſtacy. *Which* Temple *is the known Type of Chriſt in his Redemption*; *They are at the* Golden Altar of Incenſe, *the pure Interceſſion of Chriſt in the deep of the* Apoſtacy. *Along the entire ſpace of which, that* New Song of the Lamb, *chap.* 5. *is almoſt wholly loſt. The*

Apo-

Apostacy is thus condemn'd, ch. 13. 8. *All the Earth* Worshipp'd *the* Antichristian Beast; *whose* Names were not written *in the* Lamb's Book of Life, slain from the Foundation of the World. *The difference is not very great, whether we apply the last words to the* Lamb slain, *or* Names written. *I prefer the first, shewing the Eviternity of the Sacrifice of Christ, above the Upstarts of* Antichristianism. *At the end of the* Apostacy, *when the* Witnesses *Seal'd on their* Foreheads *appear'd with the* Name written *there (as I have further intimated in the following Discourse) The* Song *as it were* new, *because so much Lost, is* Sung *again with the* Voice of Thunder, *and to be* Learnt, chap. 14. *and is perfectly Learnt*, chap. 15. *after the* Preaching of the Everlasting Gospel. *There the* Kingdom *of* Redemption, *in its fully Glory, follows, wherein the Saints are* Priests, *not* only of God, *but* of Christ, *a* 1000 *Years*, chap. 20. 6. *Have the* Name *not only of* God, *but of the* Lamb, *written on their Foreheads. And the* Throne of God, *and* the Lamb *is in that* City of Redemption, *c.* 22. 3, 4.

And it is most notorious Matter of Fact, that the most Glorious Ray of the Reformation, *was the Restoration of the Doctrine of* Justification *by Free Grace, and Faith in Jesus; wherein* Luther, *and* Calvin, *with other* Reformers, *however in other things they differ'd, yet concurr'd herein, as under the* Spirit *and* Zeal *of* Elijah, *All in it. How much any under the Profession of the* Reformation *have declin'd from this*; Ipsi Viderint, *Let them well look to it. I am far from esteeming the Reverend Persons I have to do with, Dead, or Living, among that sort.*

But this Great Fall of the Christian Church, *as from Heaven, in this Point, would tempt any considering Person to be most on the side of those, who ascribe most to Free Grace, and the Righteousness of God in Christ*; *Except they hold the* Doctrine *or* Deeds of the Nicolaitans, *the* Turning the Grace of God into Lasciviousness, which Thing Christ hates, *ch.* 2. 6, 15. *being the other part of* Antichristianism; Indulgences to Sin: *And this I never heard Dr.* Crisp *charg'd with*; *and he is particularly acquitted by his Reverend Opposite.*

I dare not pretend to justifie all my own, much less anothers Expressions, who knew his own Grounds and Reasons of so expressing; *and, it is most probable, thought some unusual ones necessary to alarm the Thoughts and Minds of Men into the Observation of the Truths he design'd to exalt, as not enough exalted.*

I do not pretend to enter, as they say, the Lists with so Judicious and Worthy a Person, as Mr. Williams; *nor with the Things he hath spoken, giving a Cordial Assent to much the most*; *nor shall I, I hope, appear* Contentious, *wherein I dissent*; *but have only consider'd, what Truth lies on each hand, more than what he himself hath so excellently observ'd*; *and have therefore made his Heads at the end of his Book the Line of my Procedure, and so have set them at the end of this.*

I commit all to Divine Blessing, and Christian Acceptation, with this gladsom Prediction; *that if we can but for a little, a very little time,* love the Truth, *and* Peace, *Zech.* 8. 19. *The Light concerning these Points, that hath been but as the* Light of the Moon *in the time of the* 42 Moons *of the* Apostacy, *not yet expir'd, and so still darkning the Sun's Light*; *shall be not only as the* Light of the Sun *of Christ's Face*, ch. 10. 1. *in the* Reformation; *But the* Light of the Sun, *even since the* Reformation, *shall be* Seven-fold; *the* Light of One Day, *as the* Light of Seven, *All in One. Then we shall Rejoyce, and no longer Dissent. Let us Earnestly Pray: Lord, Let (as it shall shortly do)* Thy Kingdom *thus* Come.

A SECOND

Conciliatory Discourse

CONCERNING

Dr. Crisp's Sermons,

AND

Mr. *Williams*'s Dissatisfactions concerning them.

THat which I would lay in the Foundation and as the Center of this Discourse, shall be a Scheme of the Doctrine of the Gospel in these Points.

1. The Covenant of Grace in all the Graces and Duties of the Convenantees of it, God in infinite Wisdom, Holiness and Purity hath so setled, that it is an Absolute Covenant, in which Christ is not only the Great Sacrifice, and his Blood the Price, Ransom, and Purchase; But He Himself is the *Surety*, the *Mediator*, the *Testator* of it: So that This Covenant shall never be *Found Fault* with. Not only on the Account of its own Goodness; but not on this Account, that the Covenantees, or those who are indeed intended by Christ to be the Covenantees, have *broken* it, and so it hath become ineffectual to them. This is most evident from the Apostle's Argumentation, *Heb.* 8, 7, *&c.* For if the *First Covenant* had been *faultless*, there should have been no *place sought for a second*: The first Covenant, that God made, was in it self good, had they to whom it was given, been suitable and agreeable to it; The Apostle therefore changes that his word, if the *Covenant* had been *faultless*, into those words. For *finding fault with them*, he saith, *Behold the Days come, saith the Lord, I will make a new Covenant, not according to the Covenant I made with their Fathers*, &c. *which my Covenant they brake, or continued not in, and I regarded them not. But this is the Covenant I will make with them, I will write my Laws in their Hearts*, &c. Hence it follows, The Covenantees according to the *faultless Covenant* must so *continue* in it, that God may be for *ever their God*, and *they his People*; there need be no dispute, what Covenant this was, or in what regard it is here spoken of; whether only as a Covenant of Moral Obedience, or as a Ritual Ceremonial Covenant; for it is

undeniable, the Apoſtle repreſents it herein as a *Covenant found fault with*, that *they who were under it continued not in it*; and therefore whatever Covenant, whether Moral or Ceremonial, had that *Fault* to be *found* with it, God would change, and bring in a Covenant, that ſhould not have that *Fault* to be *found* with it: It muſt and ſhall be effectual to the grand purpoſe of keeping in the People of it ſo within it ſelf, as to be *God's People*, and that he will be *their God*; ſuch efficacies of Grace ſhall all go along with it: This is not to be eluded by any Art or Wit of Man.

2. From hence it muſt neceſſarily follow, There is a certain number *choſen* and *elected* according to the Grace of this Covenant, and for them this *Covenant is made*. For it is too evident in plain view, and as matter of fact, that the moſt Gracious and Spiritual Covenant of the Goſpel does not thus embrace all that are under it in profeſſion, as that *God ſhould be for ever their God*, and *they his People*, and that they ſhould be for ever pardon'd. Seeing yet, 2*dly*, it is God, and Chriſt, that look to it, that this Covenant ſhould be thus continued in; And, 3*dly*, that Scripture, ſpeaking of thoſe thus ſecur'd according to the Covenant of Grace, ſtiles them, *The Election*, and continually ſpeaks of the *Election of Grace*, the *Riches of Grace*, and the *Glory and Praiſe of Grace*, not of *Works*, but *of Him that calleth*. All this put together, ſhews a certain Number *elected*. In reſpect to whom this *Covenant* ſhall not be *faulted* for their *breaking* it.

3. The *Election* is in Jeſus Chriſt the *Head*, of the *Adoption*, the *Firſt born among many Brethren*, even all the *Sons God will bring Glory through Him*: So Jeſus Chriſt muſt be the Supreme and Chief in the whole Doctrine of Salvation; His Blood, and Death, his Righteouſneſs, and Obedience, His Appearance with that Blood in Heaven, in his *Melchiſedecian* Prieſthood; and there by the *Power of an Endleſs Life*, Negotiating, and Tranſacting all for, and in his Servants, as by a perpetual Rotation of that Power, as in a Sphere of higheſt Activity, by his Spirit. Theſe are the very Powers of Salvation.

4. This the Scripture repreſents to be Eternal, or from before the *Foundation of the World*: which is the conſtant Expreſſion it uſes to convey to us the Notion of Eternity by; now Eternal ſurrounds and encompaſſes Time, and gives all the efficacy to the Motions in and upon it; for as it encircles it, ſo it penetrates it every where, with infinity of Lines cutting it every way: ſo that though to us, as Creatures of Times, theſe two, Time and Eternity, ſeem moſt diſtinct, and are ſo ſpoken of; yet indeed Time is ſupported, and in all Parts and Lines of it interwoven by Eternity.

5. The Supreme Repreſentation of God in the whole State of our Salvation, is as of a Father in Chriſt; this is moſt demonſtrative, ſeeing it is to the *Adoption of Children*, we are *choſen*, which neceſſarily carries the notion of a Father; ſeeing alſo it is the *making conformable to the Image of his Son*; and ſeeing it is for the *bringing many Sons to glory*. And ſo Jeſus Chriſt is repreſented in the neareſt and moſt intimate Relations, as the *Firſt-born among many Brethren*, yea, ſometimes as a *Father*, as a *Husband*, as a *Root to the Branches*, as a *Head to the Members*. This is the moſt inward and intimate Repreſentation of Scripture concerning our Salvation.

6. But

6. But the Outward, and more extern Administration is by God, *the Judge of all*, or the Rector and Governor of all; and by Jesus Christ, as *Lord of all*, and he, as *having all Judgment committed to him*, is made known to us. But though the Elect Children of God and Members of Christ, are comprehended in several ways of Scripture-speaking under this Outward Administration; yet This Outward Administration is chiefly with regard to the Non-Elect, to clear and justify God in all his Dealings with them; and therefore as to the exterior part of his Administration, there are the same Overtures made to the one, that there are to the other; and the one are sav'd, and brought home to God, under the same means, the other are lost.

7. This Inward Grace, and the Outward Administration exceedingly differ; For the Inward Grace, is Love, Spirit, Life; the Outward Administration, is (to speak nothing now of the Government of Christ, by the Laws and Light of Nature, where his Word is not in Outward Administration) where it is, by the Overtures of his Word upon the Understanding, Wills, Affections and Consciences, of his Subjects one with another; By that Ministry of his Word, he presses upon all, the *Obedience* of Faith, Repentance and Holyness, the Duties, required of us; which, according to the Inward Grace and Love to his own, he gives the Inward Efficacy and Almighty Operation of:

8. In the Inward Grace, and the Operations of it, there is a vesting them in the Faculties of his *Election*, and a Conduct of their Internal Action upon their own Minds and Hearts; and of the Principles of Outward Action, which flow in all Conformity and Agreeableness thereunto; so that the Vehicle is our selves, but the Inspiration is God's and Christ's.

9. From all this it is evident, That although there is on many Accounts, after to be given, a large Field and Scope of Preaching and Discoursing upon, and according to the outward Administration; yet it is of Superior Necessity, to preserve the Fountains of Grace and Love, of Power and Spirit clear, the Foundations sure and firm; and though there may be Fault in not being large enough upon, and according to the outward Administration; because it shews the necessity of, and, as a School-master, brings to the Inward, and manifests how it diffuses it self; yet the Error and Danger is greater, in not sufficiently both securing and illustrating the Doctrin of the Inward Grace. For many more have perish'd in sticking upon the Outward, without being led in the Inward, than by applying most to the Inward. For that always, when it is admir'd, ador'd and receiv'd, diffuses it self into the Outward. So that if Eternal Love and Grace is Christ, be so taught, as that its Efficacyes are always shewn to be in all Holyness and Purity; If it pleases the All-wise Spirit to carry any of the Spirits of his Servants, wholly upon the Inward Grace; seeing he ballances them by many Men of his Servants, largely insisting upon the Outward Administration, therefore such his Servants are not to be blam'd; but God is to be acknowledg'd in his manifold Graces and unspeakable Gifts, by the one, and by the other.

10. The Glorious Appearance of all these, is not, till in the *Fulness*, not only of *Time*, as in our Lord's Coming, but in the *Fulness of Times* viz. of all *Time* in the *Kingdom of Christ*; Then shall be a Recollection, a Recapitulation, a Gathering,

thering, and a *Gathering together of all in Christ*; Then shall the Riches of Inward Grace be *found* to *Praise* and *Glory*; And the Wisdom, Righteousness, and admirable *Long-Suffering* and Patience of the External Administration and Government of God and Christ, as Rector and Judge of the Universe, be admir'd and ador'd also towards, even the Lost.

Having thus laid a general Scheme, I come now particularly to make brief Conciliations of the true and most enlarg'd Apprehensions, and Discourses, upon even Eternal free Grace in Christ towards all the Elect of God, according to Dr. *Crisp*, with Mr. *Williams*'s weighty, and most valuable Considerations upon the Outward Administration of the Gospel Covenant, according to his Heads of Discourse at the end of his Book.

Head 1. To the first Head: "The *Elect are Children of Wrath*, till *effectually* "*call'd*; As it may be oppos'd to all Dr. *Crisp* hath said concerning the *Elect*, "being before Faith and Repentance, as much deliver'd from Wrath, even as "the Believer is, or as a Saint Triumphant in Heaven is.

Reconciliation. If we speak, as Creatures of Time, the *Elect* are *Children of Wrath*; but why may there not be a Declaration of that great and supreme Truth, setting out the Eternal Love of God in Christ to all his *Elect*, even while they are of, and in themselves in the *Gall of Bitterness*, and under *the Bond of Iniquity*? For without Relation to the *having done Good* or *Evil*, in the mere Estate of Nature, which is in fallen Men a State of *Wrath*. It is said, *Jacob have I loved:* Now what more contrary to the State of a *Child of Wrath*, than to be *Loved* of God? So concerning Reconciliation as by the *Death* of Christ, the Apostle says, *God commendeth his Love to us*, in that while we were yet *Sinners*, *Christ dyed for the Ungodly: When we were Enemies*, *we were reconciled to God by the Death of his Son.* Rom. 5,8, 10.

Here then is the Case, God the Supreme and Eternal Being beholds all things, in, as they speak, a τὸ νῦν, a just now; even Dr. *Hammond*, however so great an Enemy to a particular *Predestination*, acknowledges this view of all things by the Eternal Being: The Question then is, Whether an Eternity of Love and Grace, an Eternal Duration in Happiness, after the short time of Life, and some parts of that short time of Life rescu'd from Wrath also, may not preponderate in giving the Denomination to the *Elect*? Or why may not the Preaching of Gods Infinite and Eternal Love and Grace, be made an Instrument of the Divine Spirit for the winning in the Souls of his Elect to himself? When God says, I have *Loved thee with an everlasting Love*, *therefore with loving Kindness have I drawn thee*, Jer. 31 3. Or why should any Man hereupon presume to *continue in Sin*? When it is agreed on both Parts; Electing Love and Reconciliation by the Death of Christ have most indispensable efficacious Emanations into Holyness; while therefore there is a black and dark side of being pass'd over by God, hanging over all, continuing in Impurity, to work upon Men by Terror and Affrightment out of Sin; why may not the setting out that Grace Work every way effectually, both by the *Bands of Love*, and the *Goads* of Fear, to move Persons home to Christ? and we know Men are naturally desirous of, and ever Industrious after, whatever they account Tokens, of what they call being Born to good Fortune; and as naturally fly from all the Marks, of what is call'd

call'd ill Fortune; I see therefore no Reason, but it should strongly affect Men, among whom Scripture is setledly receiv'd, and so ought to be universally Preached; when they hear of so Gracious a Choice of God, to desire with greatest Vehemency, to find in themselves, any Manifestations of it, (it being the surest Ground of Hope) and to be under the Dread of any of the black Marks of Rejection, as being pass'd by of God; Of which Efficacious Holyness, or Unholiness are respectively the Tokens and Indications.

And though it must be acknowledg'd, There is a Point of Time, in which God speaking, as in the Language of Time, does style his *Elect*, *Children of Wrath*, even *as others*; Yet speaking in the Language of Eternity, he calls them, *Vessels of Mercy*, *Vessels unto Honour*; And indeed whatever is looked upon as only a Motion or Ordination of Time, must needs arise from our selves; For all Acts of Grace are Eternal in their Spring and Fountain; Time therefore genders only to a Covenant of Works. I know not therefore, but why, as the generality of Preachers enlarge most upon the one, as to unconverted *Elect*, There may not be some stirr'd up and enabled of God, to triumph in the *Savour* of the *Knowledg of Christ*, made known by them in the other; while they Center upon the *Eteral Election*, of God demonstrating it self, in Calling, Conversion, Sanctification: But they only can do this, who have receiv'd it, as a peculiar Talent. But I doubt not, the Spirit of it will within short time be pour'd out more abundantly, and that it shall not turn to Licentiousness, but overflow with Holyness and Purity, as also Efficacy of Conversion.

The third Head I Transpose into the second Place, as being more Congenial, or of a kind with the first; and will joyn the second with the fourth and those following, to Head 8th.

Head 2. " The laying the Sins of the Elect upon Christ is not their Discharge from their Sins; This is oppos'd to what Dr. *Crisp* hath said; All the " Weight, and all the Burden of Sin, the very Sin it self is long ago laid " upon Christ; and that laying it on him, is a full Discharge and Release to " that, *&c.*

The Conciliation. To an Eternal Being, there must needs be an Eternal Justification, because there is no new thing to him; The Apostle therefore makes the whole Chain of Salvation of an Eternal *old Style*; *whom he Foreknew, he Called, he Justified, he Glorified*; Rom. 8. 30. All in the Time pass'd, not in the Style of Time, but of Eternity: But when we speak in *new Style*, Style of Time; there is not an actual Discharge of Sin, or a Justification of a Sinner by Election; but according to the order of things fix'd by God in Time; Even so if we consider Sins lay'd upon Christ, even the Sins of all the Elect in the *Fulness of Time*, as the Apostle styles it, That Fulness of Time may be very well supposed to collect into it self all Time; And as the Sins that were past were Recollected, so the Sins to come were Forepriz'd into it: And all this issues into the *Fulness* of *Times*, that is, of all Time in the Kingdom of Christ; For as Christ dyed in the *Fullness of Time*, so the Glory of his Redemption appears in the *Fulness of Times*, Eph. 1. 10. of All *Time*, when *all Things*, in *Heaven* and *Earth*, shall be *Recapitulated* in him, which yet, we know, they are not. The Offering of Christ therefore

is an *Offering once for all*; and it is *one Offering*, that *forever Perfects*; and *Jesus Christ is Yesterday and to Day the same forever*; As then all Time is gather'd into that *Fulness of Time*, So that *Fulness of Time* redounds upon all Time, and Flows out upon it, till it Flows into that *Fulness of Times*.

Now, as the Lord of Time, *offered Himself* in the *Fulness of Time*; he expiated all Sins in that *Fulness*, and what was expiated in the *Fulness*, can never be charged in the Retail of Time, for then it was not expiated.

Although therefore, when we are spoken of, and unto, as not the Lords of Time, but the Subjects of Time, we are oblig'd to measure it out by Parts, as being Inferiors to it; and below the Hill to it, we see the Approaches of its Events, one after another only; but the Lord Paramount of it, being so high above it, sees all at once; we are Creatures but of the Parts of it; so indeed we are not Discharged from Sin in the Discharge of Christ.

But from hence to conclude, we are not in highest Sense Discharg'd, but that, if the *Elect* dye before Faith and Repentance, they are lost for ever, is to make supposition of Impossibilities; it is to set Time, the small outlet of Eternity, to rise up and Encounter, and lead Captive Eternity; even the Eternity of *Election*; and that the parts of Time may be set in Battel Array, and subdue the *Fulness of Time*. But this can by no serious Considerer be allow'd; I find not then, but as there is just Reason to represent to Men, that till they find within themselves the Efficacies of the Death and Redemption of Christ by Faith and Repentance, they stand in the sight of their own Consciences, as Persons, who have no Interest in that Death, in that Redemption; And that this is proper on one side, representing God and Christ, therein as the Rector and Governor of the World, to move them to Repentance; and it is that which Scripture does very largely and frequently insist upon; So on the other side, it is most true, That the *Foundation of God stands sure* and cannot shake, nor totter even under this very Seal single and alone; *That the Lord knows who are his*, and that his *Election* shall break out with all the mighty Effects he hath pitch'd upon, as most suitable and Connatural to it; So that it shall produce in all its own the Derivative Stamp; *Let him, that nameth the Name of Christ, depart from all Iniquity*: 2 Tim. 2. 19. And that Christ is, in all Senses, the Certain and Infallible *Sanctifier of his People by his Blood*; That he not only as a Judge, and a Lawgiver, but as a *Prince, gives Repentance* and *Remission of Sins*; This may be as hopeful to move the Spirits of Men, and be as gracious a Conveyance of the mighty Efficacy of the Divine Grace and Spirit; For as these are rich Truths of Scripture, so they have an admirable mooving Stroke upon the Hearts and Minds of Men; And he that Ministers them, is a Minister far more immediately *of the Spirit*, that *giveth Life*; of that without which the Evangelick Law is *a Letter that kills*.

Head 3, to *Head* 8. "I put these Heads together, because there cannot be "any difference in the main Notions, but only in the different ways of Expres- "sions, and what each part may think, will most lively illustrate and make the "deepest imprint of the great Scripture-truths upon the Heart; I say, there

"can

" can be no difference in the main Truths between Perſons ſober, and Reverent " of God, and of Chriſt; for who can think the filth of Sin tranſacted on " Chriſt in ſuch a ſenſe, as that Chriſt ſhould be defiled by it?

But now there muſt needs be a Moral Impurity in every Sin, as it is a Receſs from the Holineſs of God, from the Righteouſneſs of the Divine Law; there is a Diſhonour, a Blot, a Stain and Blemiſh, a Deformity, a loſs of Beauty and Honour, and Happy Conformity to Goodneſs and Righteouſneſs. This is intended by *Reatus Culpæ*, another thing from the *Reatus Pœnæ*, or a meer Obligation to Puniſhment. I demand then, What becomes of this Obliquity, the Guilt of the very Fault of Sin reſting upon the Sinner? Sure thoſe Acts of Diſhonour do not remain upon the beautified Believer in Chriſt; How then can it be removed? The Acts of Holineſs a Believer does, cannot purge it; for there is Impurity in them; nor are they able to raſe the Records: If then they be taken off, ſurely it muſt be by the Supreme Obedience, Righteouſneſs, Sanctification of Jeſus Chriſt, by the tranſcendent Act of Holineſs, and Reſignation to the Divine Will; the Glory, and Honour and Perfection of which imputed to the Believer, is able to *ſanctifie* him; as Chriſt ſaid, *John* 17. *I ſanctifie my ſelf*, I draw up my Obedience to the higheſt point of Holineſs, by that abſolute, perfect Reſignation to the Will of my Father, *for their ſakes*, that they by the Communication of that very Holineſs *might be ſanctified in Truth*; that is the Moral Impurity, and Obliquity and Diſhonour of the Sins they have committed may be removed. So *Sanctification*, thus ſpoken of may be ſomething higher than a Juſtification only in *Foro Pœnæ*, if I may ſo ſpeak, in the Court, where puniſhment is conſider'd, but in *Foro Honoris*, in the Court of Honour, where Attaints are purg'd off, and Blood, as they ſpeak, reſtor'd. If there be only acquittal from Guilt, binding over to Puniſhment; even the Blemiſh, the Stain, Taint, and Diſhonour Sin brings and leaves, is not effaced. This the high Honour of the Holineſs and perfect Purity of Chriſt, eſpecially in obedience to Death, even the Death of the Croſs, fully purges off, as imputed to all his; by which they are not only delivered from Puniſhment, but *conſtituted Righteous*, Rom. 5. By the *Will of God ſo fulfill'd*, *they are ſanctified*, in the ſenſe given; and he hath by *one Offering*, *perfected* or *conſecrated*, ennobled them in Blood to be *Kings* and *Prieſts*, by the Imputation of the Honour of Holineſs to *Them that are ſanctified*; and that *he might ſanctifie his People by his own Blood*, *he ſuffered without the Gate*; He hath *loved*, and *waſhed us from our Sins in his own Blood*, to *make us Kings and Prieſts*, (*Heb.* 10. *c.* 13.) From them all the *Labes*, the *Macula*, the Spot of Sin is taken off, and he *preſents his Church without Spot*, *Wrinkle*, or any *ſuch Thing*, and without Blame, *Epheſ.* 5. *Coloſſ.* 1. This is the Higheſt and moſt Honourable Notion of the Redemption of Chriſt, and may deſerve a Rhetorick, that may ſeem extravagant, like *David*'s *dancing* before the *Ark*, not ſo grave and ſo ſolemn; that may συνέχειν conſtrain, or tranſport rather, it being before ſo gracious a Redeemer.

Now if Chriſt takes off the Stain and Diſhonour of Sin, it muſt be laid upon Him; on which account it is ſaid, *Eſay* 53. *He was Number'd among Tranſgreſſors*, as a ſhade of this Truth; and it is ſpoken of Chriſt, though he was *ſeparate*

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from ſinners, yet as if he offered for his *own ſins*, he needed not daily, as *thoſe Prieſts*, Heb. 7. 27. *offer for his own ſins*; and *God laid upon him the Iniquities of us All*; and *he was made ſin for us, who knew no ſin*. And he was in the *likeneſs of ſinful fleſh*. And it is made the Diſtinction of his *Second Appearance*, that he *appears the ſecond time without ſin to ſalvation*, Heb. 9. 28. thereby ſignifying his *Firſt Appearance* was as much under ſin, as it could be without inherent ſin; He went as a *leprous*, a *defiled*, an *accurſed Perſon*, a Criminal of Diſhonour *without the Camp*, and *without the Gate*; all under a Divine Ordination, to *put him* to *open ſhame*, as under the diſhonour of ſin. By all which it appears, Chriſt as our *Surety* and *Mediator*, as our Ἀντίλυτρον, every way bare as deep a ſhare of adherency in our ſin, as could conſiſt with an unſpotted Purity from any inherency of ſin in himſelf, and hereunto all Scripture-expreſſion even labours. And if Humane Speaking, endeavouring to fathom and expound ſuch Expreſſions, as may moſt be to the Capacity, and to make impreſſion upon Hearers, (For is there not a cauſe?) If there be ſomething Humane found, and not with the admirable exactneſs of Scripture, it ought not to be ſo much expos'd; for, I doubt not, our Expreſſions fall generally more too ſhort of the Divine Senſe of Scripture in theſe things, than other good Mens exceed; it being always to be firmly believ'd, no good Man, while he ſo ſpoke, could have it once enter into his thoughts; That there could the leaſt ſhade of proper Inherent Filth fall, or enter into the Humanity of the *Mediator*, united to the *Eternal Word*; However Scripture, however he might *thus ſpeak*, as hath been declar'd. But theſe things cannot, ſince the ſpeaking of Scripture it ſelf, if we go about by Preaching to enlarge upon them, be ſpoken of ſo accurately, but we either add or diminiſh from ſpeaking this thing as it is; nor ſhall we be able; till within a ſhort time, That, *as it were, new Song be ſung on Mount Zion*, Rev. 14. Then I truſt we ſhall learn it.

Even ſo, That our Sins are our own, and not Chriſts, is moſt true in the ſenſe intended; yet that they became Chriſts in his great *Offering for Sin*, and that they are neither Believers, nor Chriſts when he had *born them off* in a ſenſe worthy of and agreeable to the Goſpel; The ſetting out Sin then as our own, for Humiliation, Faith, and Repentance, is moſt Evangelical; So to ſet them out, ſo Chriſt's, in his act of ſuffering, as to repreſent him a *perfect Offering* for them, and neither ours, nor Chriſt's, when he had born them away; and God upon it ſo acquitted Chriſt, as to caſt them into *the depths of Sea*, ſo that when *they are ſought for, there ſhall be none to be found*, and plainly *none*, *Jer.* 50. 20. This is moſt Evangelical alſo, and muſt be the ſublimeſt Evangelical; becauſe, abating the ſhort moments of time, in which it may be otherwiſe repreſented, it is eternally ſo: So in the ſtate of ſeparated Spirits with Chriſt; ſo in the Kingdom of Chriſt, when it is granted to the *Lamb's Wife* to be *arrayed* in *Linnen white*, and *clean*, which *is the Righteouſneſs of the Saints*, Rev. 19. and to each Saint to appear in *Robes waſhed white in the Blood of the Lamb*. And ſo in the Kingdom of Eternity, *Deliver'd up to God all in all*; And Leave is given to the *Preachers* of the Goſpel to deſcribe things, as in God's Eternity, and if not to ſpeak the moſt in number, yet the moſt important and ſignificant of Scripture words: For why ſhould we keep our ſelves and hearers ſo cloſe muffled up in this thick Atmoſphere of time,

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and not let out more into the open Air of Eternals? This ſtifles and ſmothers nobler Thoughts and Elevations of Mind, and the lofty Conſiderations for Holineſs, as well as Conſolation.

But to go on further; The Sins of Believers were in the *fulneſs of Time* moſt conſpicuouſly laid upon Chriſt, as it was an Act of God in Time; as the very Nature of the *fulneſs of Time* may aſſure us; but it is true, they were in proper ſenſes laid upon Chriſt before, as he was a *Lamb ſlain from the Foundation of the World*, and as his *Blood* was the *Blood* of the *Everlaſting Covenant*; and ſo proportionably, when he was born in ſo low and mean an appearance, who had as the *Eternal Word*, Right to have appear'd all in glory; yet ſtill Let the *fulneſs of Time have its pre-eminence*; And ſo ſure there can be no injury done, when all the *Ærumnæ*, the Sorrows of the Life of our Redeemer meet there.

I go on: That Jeſus Chriſt was not abhorr'd by the Father, is moſt true; For if there could be a difference, he was; even while he *bore our Sins* (for then he was in the higheſt act of Self-reſignation and Obedience) above any time, *the Son, in whom he was well pleaſed*; yet that he was *made a Curſe*; that the *Lord bruiſed him* and *put him to grief*; that he look'd like a Man *ſmitten of God*; that God loathing and abhorring the ſins, with which he was loaden, would not ſhew himſelf to him; but that, *He cried out, My God, my God, why haſt thou forſaken me*, is alſo moſt true; In that *Oeconomy* or Diſpenſation Chriſt ſtood under the Imputation of the Sins of all the *Elect*; which Sin God hates: whoever therefore *bears Sin*, muſt bear that Abhorrence of God, Sin draws upon it ſelf, till he hath purg'd it off. Thus Chriſt did, till He had overcome it; therefore he ſtood bearing, that God abhorr'd; and ſo muſt bear ſuch an Abhorrence as the Sins deſerved. Chriſt, under the multitude of our Sins, was ſo cover'd, that, as, I may ſay with reverence, *He could not look up*, ſo he could not be ſeen; the Sins then, wherewith he was ſo compaſs'd, drew Abhorrence, as upon himſelf. And I know not what difference there is between Chriſt *made a Curſe*, and as *Abhorr'd of God*; whatever explains and reconciles the one to our thoughts, will reconcile the other alſo. And in no other ſenſe, can a ſober and good Man be thought to ſpeak it. And ſo underſtood, it hath its great Scripture-Uſe, to ſhew us, how truly and really Chriſt hath by his Death devour'd all that Curſe, Hatred, and Abhorrence due to us for Sin, by expiating it in himſelf: For if it had not in that Diſpenſation been upon him, he had not fully and effectually aſſur'd its Abolition; we may humbly imitate Scripture in ſo ſpeaking, while we yet know Chriſt was always *the beloved Son*. This ſhews alſo Sin's hateful Nature.

I ſtill go on: Chriſt taking us as his Members, whatever unworthineſs we have, muſt redound upon him, ſo, as that he hath reaſon to diſcharge himſelf of it; and ſo to attone his Members: And what is His, is ſo far his Members, each one in particular, as is neceſſary to us, as Members: But ſo is not his Mediatorial Righteouſneſs, nor his Perfection of Holineſs. No word of which *Mediatorial Righteouſneſs* I find cited; but that Exchange of Perſons and Perfection of Holineſs ariſing from it, are only exuberant Repreſentatives of two great Truths. 1. That our Sins were fully and perfectly taken by Chriſt upon himſelf, and expiated in himſelf; For by his *Sacrifice for Sin*, he *condemned Sin in*

the Fleſh, viz. in his own Humane Nature; And that his Righteouſneſs is ſo ours by his communication of it, as to his Members, *Fleſh of his Fleſh*, and *Bone of his Bone*, and one *Spirit with him*; that there is, and was as it were real Exchange of Perſons. There is; For the True Believer by ſuch a Reception into Chriſt is changed into that Righteous Perſon, he is made by Chriſt, and is, as in him. There was; For Chriſt in the very Act of Expiation, did as it were put on the ſinful Perſon of every Believer, *made Sin for them.* Why ſhould we be afraid to uſe ſuch Full Sounds as Scripture hath done, however reduced by Interpretation to the *Analogy of Faith?* Sure it ſanctified ſuch Sounds as it made. And how great Exundancies of Expreſſion are found, and not blamed in the beſt of the Ancient Fathers? and had they not been preſs'd beyond their Intentions, had ſweeten'd and made acceptable greateſt Truths to Hearers and Readers; Had no Monſtrous and Portentous Conſequences been rais'd from them; The Debtor and Surety paying the Debt, change perſons; ſo does the Ἀντίψυχον, or Ἀντίλυτρον; Chriſt is made our Sin, and a Curſe for us. The Church יהוה is called the *Lord our Righteouſneſs*, Jer. 33. 16. even as Chriſt himſelf, *c.* 23. 6. which however, I know is otherwiſe rendred, yet is moſt naturally and eaſily ſo to be underſtood: Even as *Jehovah, Shamah*, Ezek. *ult.* Which comes very near a Concionatory or Popular Aſcribing the Mediatorial Righteouſneſs of Chriſt to Believers: Maſſy Truths will endure to be beaten out ſo into Leaf Gold, while the Solid Bulk is preſerv'd ſafe in Doctrinal *Forms of Sound Words:* Thus Scripture, repreſenting the mighty Powers of Divine Action and Providence in God, aſcribes to him the Parts of Body, by which Men act, ſo well known to them: Yet let no Men from hence *Dogmatize*, as the *Anthropomorphites*, that God is Corporeal; No more, that Chriſt was indeed a Sinner, or *Accurſed*, or that Believers are Saviours, and Mediators one to another; For ſo, there would be none to be ſaved, except Chriſt himſelf by his own ſaved, and redeemed; which who can believe, any one not *Phrenetic* would aſſert?

To conclude theſe Heads. It is moſt evident, that the Debate concerning the Perfection of Holineſs in Believers can only reſt here; Whether the Holineſs of Chriſt may not be imputed to make up the Imperfection of our Sanctification, which is indeed, but the ſame thing, with the Imputation of the Righteouſneſs of Chriſt; and ſo that in regard of the Imputation of the Holineſs of Chriſt to Believers, they may be ſaid to be Holy, as Chriſt is Holy; of which was ſpoken in the laſt Head: And that Perfection of Holineſs can be no otherwiſe meant, is moſt undeniable by the whole ſtream of Dr. *Criſp's* Diſcourſe, and Mr. *Williams* his Objection; particularly in that part of Dr *Criſp*, concerning Goſpel-Marks, which he argues againſt upon the Imperfection of Sanctification, and therefore could in no other ſenſe think Believers holy, as Chriſt.

Head 8. "The *Covenant of Grace* hath no Condition, to which is oppos'd; "The *Covenant of Grace* hath Conditions, though undertaken for, aſſur'd, ena- "bled to, by Chriſt.

Conciliation. If we conſider the Covenant of Grace, as it is in its higheſt, nobleſt Repreſentation, it is an *Ectype* or Exemplification of the *Everlaſting Covenant*, the *Covenant* in *Election*; and therein it muſt needs be, as unconditioned,

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as *Election* is, and yet, as universally Wise and Holy, as the whole Scripture Frame is, even so Wise and Holy is the *Counsel of that Will* in *Election*, that *God worketh all things after*, Ephes. 1. 11. More Self-consistent is therefore the Hipothesis or Scheme of a Conditionate *Election*, and a *Conditionate Covenant of Grace*, then an Inconditionate *Election*, and a Conditional *Covenant of Grace*; except we make the Series and Frame of the consequent Disposes of *Election* Conditions, God puts upon himself for the making good his first Choice; that is, he chooses upon Condition, he himself will in time give Faith, Repentance, Holiness; which we know, were both unreasonably derogatory from the Divine Glory; and from that order, in which Scripture gives us these Supreme Acts of Grace; For *Foreknowledge*, *Predestination*, *Election*, in Christ, are the Fountain of *Calling*, *Justification*, *Sanctification*, *Glorification*, Rom. 8. 29. Whereas if *Sanctification* were the condition of *Justification*, *Glorification* coming last must be the condition of all the rest; As if the Sense were on condition God will *Glorifie*, he will *Sanctifie*. So *Justification* must be the condition of *Calling*, and *Calling of Election*. But how much more Beautiful and Orderly is the Scripture Chain? Making all after, Wise disposes flowing from the Independent First. And so every where Scripture Discourses; he hath chosen us, that *we should be Holy, and without Blame before him in Love*, Ephes. 1. As, *of God*, viz. by the Eternal Fountain of Grace and in his *Electing* Love, are *we in Christ*, *who is of God*, 1. Cor. 1. 31. without any condition on our part, made *Wisdom* in *Calling*; *Righteousness* in *Justification*; Holyness in *Sanctification*; All these are brought into Glory in *Redemption*; that none might *Glory in his Presence*, but *he that Glorieth might Glory only in the Lord.*

For if there were but one Thing suspended upon us, as a Condition on our Part; even that single thing would turn the *Covenant of Grace* into a *Covenant of Works*; For it would be *Work* done by our selves, and we might *Glory*, we have done, we have *will'd*, we *have run*, we have atchiev'd and attain'd; what ever indeed that might be Duly demanded of us, and is not required, is *Grace*; or whatever is given, is Grace; But what is required on our own Strength, is *Work*; and though it be said, God assists by his Grace, by his Spirit; yet if there be 99 Parts given or assisted, and but the 100th Part our Act, that 100th Part is *Work*, and all Grace is suspended on that; For on the doing, or not doing that, All hangs: And seeing thousands do not that 100th Part, if we do it, we have reason of Boasting, that we were wiser, we were better than they. For how small, how little soever that nice and curious Point be, on which all the vast Globes, of not only Eternity, but Supreme *Grace* turns; and wherein Divine Wisdom and Holyness placed all; That is ours, and we have done it. And though in all else, we are beholden to God, to Christ, to the Divine Spirit, yet in that which is the last Hinge we are beholden to our selves; Nay if all were first given, and but our Perseverance only were the Condition on which all depended, the same might be said of Perseverance, that it turn'd the *Covenant of Grace* in that Part into a *Covenant of Works*. And whereas many do not Persevere, we have reason to *Glory* we Persevere, and there is some thing we have not received. And so the Vertical

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Point would be our ſelves, and we might *Glory in his Preſence*: For that, and not Chriſt, would be the *Corner Stone*, and to it we might cry, *Grace, Grace.*

And however, there is ſo much to be aſcrib'd to Grace, and what would in common Speaking, among Men, be call'd the making of us, and doing all for us; Yet it is to be conſider'd, whether the *Glory*, God will *not give to another*, be not parted with, and ſurrendred by him, if the laſt Deciſive Point Reſt upon us; which makes me Aſſured, it cannot be ſo; And ſo though I acknowledge with thoſe, who moſt acknowledge it; the neceſſity of Faith, Repentance, Holyneſs, and of our own Action therein; yet in ſpeaking of the *Covenant*, as the *Covenant of Grace*, and being an *Ectype*, or Exemplification of *Everlaſting Grace*; I ſay, Theſe, nor any Action of the *Elect*, ought to be ſtyled Conditions, but Wiſe and Holy Diſpoſitions of God the Author and Founder; and of Chriſt the *Mediator*, *Surety* and *Teſtator*; And which he will moſt certainly ſee to, that they ſhall moſt Infallibly take place in their juſt Series, Succeſſion and Order both of Nature and of Time.

And why ſhould we be ſo afraid to ſpeak of the Covenant of Grace, as Inconditionate? For what is there that we would ſingle out as a condition, that is not to be aſcrib'd to Gods Immediate Gift? Is it Faith? Is it *the Gift of God*? Epheſ. 2. 8. To you *Is it given to believe*? Is it *Repentance*? *He hath made Chriſt a Prince to give it*, Acts 5. 31. *If God peradventure will give Repentance*, 2 Tim. 2. 25. Is it Holyneſs? Chriſt is made ſo *Sanctification* to us that we cannot *Boaſt*; Is it the *Laws of God in our Hearts*, *A new Heart*, *a new Spirit*, *a ſoft Heart*, *his Fear within us*, that *we may never depart from him*? *One Heart*, and *one Way to fear him forever*, *to know him by his Spirit*? All theſe are aſſurd to be given, even as Pardon in Sin, and by as free a Gift. All by a plain abſolute Inconditionate Grant; How many and great Scriptures run in this abſolute Style, and yet how expreſly is all this call'd a Covenant? *Jer.* 31. *Heb.* 8. *Jer.* 32. *Ezek.* 11. Chap. 36.

But if it be ſaid, how then comes it to paſs, that the whole Strain and Stream of Scripture, to which Preaching ought to be conform'd, ſpeaks of theſe Graces and all the Actions agreeable to them, as Conditions of the *Covenant of Grace*? There are three grand Accounts to be given of it.

1. It becomes the Wiſe and Holy Rector and Governor of the World and of his Rational Human Creation, to treat and deal with, and give them all Scope, Room and Buſineſs, and Advantage in, and for Intellectual Action; Men, as Rational Creatures, know not how to deal with one another, or to move themſelves, but by the Activities of Underſtanding, Conſcience, Will, Affections; So that they muſt lye ſtill, and not act at all, or be moov'd only, as Bruits or Machines, or thus; There is therefore the continual Rational Breathing, and Motion of Doctrine, *Inſtruction*, *Promiſe*, *Threat*, *Reproof*, *Correction*; and all kind of Motion and Action, ſuitable and agreeable to it: *All Scripture* is therefore prepared, and *Profitable* hereunto. Beſides the Commands and Precepts of Holyneſs being ſo abundant, they ſhew the neceſſity of a continual Recourſe to Chriſt for Strength, Grace and Aſſiſtance, for Righteouſneſs from him, and Pardon through him, wherein we fall ſhort; Nothing mooves more to run

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to the Righteouſneſs of Chriſt, than the ſight of Imperfect Grace and Action, to which we are called; if by our ſelves; though under Divine Aſſiſtance from Chriſt.

II. Now under this Oeconomy, and Diſpenſation of Things; the Grace of God, according to Election, and according to the *Mediation*, *Suretyſhip* and *Teſtamentary Grace* (or the laſt Will of Jeſus Chriſt) diſplay themſelves; as if all things were carryed by Intellectual Conditionalities, and the Obedience and free Complyances of thoſe who are the *Election of God*, of thoſe, that are *Called according to Purpoſe*; while in the mean time, they are moſt Efficaciouſly, and yet moſt ſweetly Swayed, and Influenc'd by the Power and Grace of God in Chriſt, and by the Increated Spirit, that cannot miſs of the end deſign'd; and though all be Veſted in the Action of thoſe, who are thus *Choſen* and *Called*, yet not under the Incertainty of a Condition; but the Infallible Certainty of a Divine Diſpoſition, a Teſtamentary Gift of our great *Teſtator*, a Diſcharge of our *Surety* for us, though within us; an Acquiſt of our *Mediator* by Interceſſion on his own Blood of the Everlaſting *Covenant*, preſented in *Heaven for us*, Heb. 9 12.

III. And thus alſo, there is a Juſtification of God in his Holyneſs and Righteouſneſs, as alſo in his *Patience* and *Long Suffering* towards thoſe, whom he leaves to themſelves; who being applyed to, according to their own Nature, as Creatures of Reaſon and Underſtanding, according to all the Riches of the Word of God to that purpoſe, are condemned in not receiving ſuch every way ſufficient Applications, taking them ſo every way, as ſuch Rational Creatures, and ſuited thereunto; which could not be ſo glorioufly Demonſtrated and Illuſtrated, if there were not ſuch a fittedneſs of the Word of God, and of the Overtures of Life and Salvation, by way of Condition. To one, *Mat.* 13. 11. it is given, to the other, it is not given. So *vain* is that Expoſition of Dr. *Hammond*, and violent a *Perverſion* of Scripture; As *many as were ordain'd*, viz. as he ſpeaks, fitted by former Diſcipline to receive the *Eternal Life* of the Goſpel, *Acts* 2. *ult. believed*: As appears from, *Rom.* 9. 23. For what Diſcipline prepared beforehand the *Gentiles* to Calling or Glory?

Head 9. "Faith is not an Aſſurance or Inward Perſuaſion that Chriſt is "ours, and that our Sins are Pardon'd; But it is Accepting, Receiving and Reſt-"ing upon Chriſt alone for Juſtification.

Conciliation. That Faith is a Grace of a moſt large and ſpreading Nature and Action, as it is repreſented to us in the Word of God, can be by no one, that conſiders it, denyed. So that there may be many Excellent and Profitable Diſcourſes upon it, that may look very diſtantly one upon another, and yet meet in the ſame Center: Yet Faith as it reſpects Pardon of Sin, and Juſtification, cannot have a fairer and fuller Propoſition given it, than that *ſaying*, *Worthy of both Belief* or full Aſſent of the Judgment, and *Acceptation* of the Will, *viz.* that Chriſt came to *ſave the chief of Sinners*, 1 *Tim.* 1, 15. Now this Propoſition every one is to particularize to himſelf, as the Apoſtles, in believing; and ſo it differs nothing from Aſſurance, in the Root at leaſt; And that, Aſſurance is every way moſt Connatural to it, is evident by the Apoſtles ſpeaking of the *full*

Assurance of Knowledge, Col. 2. 2. As Faith is an Intellectual Assent to Divine Revelation; *The full Assurance of Faith*, as it is an Application for Pardon to the *Blood of Christ*, *sprinkling the Heart from an evil Conscience*, Heb. 10. 22. and the *full Assurance of Hope*, Heb. 6. 11. as Faith concerning our present Interests in Christ not yet appearing fully, or in future Glory; aides it self against present low Appearances of its pardon'd justify'd State, or its future Glory. Thus a *Plerophory* or *full Assurance* in relation to Faith, cannot merit any Indignation, as against an Error; And indeed it is so essential to Faith, that there never was nor can be any true Faith without the Root, and Seed of it; and the Letting it down in the Descriptions and Discourses of it from this full Assurance is in compassion to the low State; Tempted, Deserted, Afflicted, Doubting State, of sincere Christians; It was the general Doctrin of the first *Reformers*, when the Light was purest and quickest.

And it is very suspitionable, the Letting it down lower may have had its Ill, as well as its good Effects; For if Christians aim'd in all their ways at full Assurance, it would engage them to higher Aims in Holyness, and closer Walking; It being impossible even in the Judgment of Natural Light and Reason to separate Holyness from such Assurance; or that receiving Christ, as Lord and King, should be made to part from it, but that it would flow out into all Expressions of the Warmest and Indearedst Love to him. Whereas Christians Resting and thinking it a piece of Modesty and Humility (it were well, if it were not allyed to that *Voluntary Humility* spoken of, *Col.* 2. 18.) to be in doubt, and only flatly and deadly to hope well in general, They find not these pungent Arguments to move Accurate and Universal Obedience; but poize the one to the other, their Obedience to their Measure of Assurance. For a rude Presumption or bold Saying, Christ is ours, and our Sins are pardon'd in the midst of Licentions, and loose Living, is worthy only to be exploded, and Hissed off the very Profession of Christianity; and cannot obtain the least Credit, either with others or even the Rational Conscience in themselves. So that were it not in Tenderness to the Weakness of Christians in general; Preaching Faith so, as to include Assurance in it, would be undoubtedly the best; and even that taken care of, as well, as it may be; I know not whether it might not be much to the Interest and Glory of Christianity, to wind it up in the most stated Discourses of Faith to the Apostles *Plerophory*; or *full Assurance* of *Knowledge*, *Faith* and *Hope*; from which Exceptions might be made, and Allowances for the Weakness of Christians in particular Exigencies. This sure would more ennoble Christianity. It was the Illustrious State of the very Primitive Christianity, which we read of in that most admirable part of *Church History*, the five first Chapters of the *Acts of the Apostles*; To this I doubt not, it will be restor'd within few Years, when in the *Succession of the Kingdom of Christ*, and by the Proclaiming, *The Kingdoms of this World are the Kingdoms of the Lord and of his Christ*, Rev. 11. 15. The Servants of God shall *appear on Mount* Zion *with the Lamb*, having the *Fathers Name*, not Sealed under Reserve, as yet it is; but *Written* in Capital Letters, in splendid Characters *on their Foreheads*. It is the *dark and foul place of the Apostacy*, 2 Pet 1. 19. in which we are (the Beasts *forty two Months*, being though near, yet not fully expired) *Rev.* 13. 5. that brings so low the Doctrin of Faith, as being not Assurance.

And

And becauſe in the Reformation begun Chriſt appear'd, making his Challenge of his *Kingdom*, and the *ſeven Thunders* of higheſt Goſpel Doctrin *uttered their Voices*, Rev. 10. (A Chapter, on purpoſe, to give us the Prophetick Landskip of the *Reformation.*) There was the high Doctrin of Faith, as Aſſurance; Yet theſe *Thunders being ſeal'd*, (now near again to be *unſeal'd*) It flatted again, as now we ſee: And this is the Reaſon, the Diſcourſes of Aſſurance, as ſo eſſential to Faith, are almoſt as Portentous, as the Doctrin of the Kingdom of Chriſt in ſuch a near appearing Glory, and any Aſpiring to it, as preſumptuous.

Head 10. "Prevailing Enmity is no hindrance to our Intereſt in Chriſt.

Conciliation. This may be apprehended three ways, and be very great truth.

1. The Elect Sinner, in the midſt of the moſt prevailing Enmity, hath ſuch Intereſt in Chriſt; that his Reſcue from Sin, Hell, and Death, is ſo ſecur'd and depoſited by the Divine Decree for him in Chriſt; that the very height of Enmity ſhall not diſintereſt him, but Chriſt will break through that Enmity, and ſeize upon him, even when it is moſt Boiling up and Raging: Thus *Paul*, *Acts* 9. being a *choſen Veſſel*, even while he had a Knife in his hand to murther Chriſt, had yet ſuch an Intereſt in Chriſt, by that *Electing Grace*, that his Converſion, Faith, Repentance and Apoſtleſhip lay treaſur'd up in Chriſt; and Chriſt had ſuch an Intereſt in him, That an *Everlaſting Arm* was about him, and he was *Apprehended* by Chrſt for *that very Thing*, that in Due Time he might by Faith *Apprehend Chriſt*. And ſurely this is an Intereſt of no mean account.

2. At the very height of Enmity the chiefeſt Sinner hath that Intereſt in Chriſt, that he may come and apprehend Chriſt by Faith, and receive all the Benefits of Chriſt; and the very firſt of thoſe Benefits ſhall be the Healing him of that Enmity: He hath a Right to *come*; If it be ſaid, Enmity and Coming connot conſiſt; it is true; But his preſent Enmity does not diſintereſt him in a Right to *come*, if he would; But it hinders his being willing to *come*; Yet in the moment the Grace of Chriſt *Abounds* to the *Elect* Perſon at the Appointed Time with *Faith*, and *Love*, which are in Chriſt Jeſus, 1 *Tim.* 1. 14. Preſent Enmity is no more hindrance to an Intereſt in Chriſt, but that, as in *Paul*, it falls flat, in what moment that *Grace* pleaſes.

3. To win upon Sinners to *come* to Chriſt, it may be ſaid to them, while in the Preaching of the Goſpel, there is a Probing, or Endeavouring to Find out the *Elect*, and Bring them to Chriſt; It may be, I ſay, ſaid to them; Come, though you have the higheſt Enmity, That is no hindrance to your Intereſt in Chriſt, ſuppoſed you *come*; For in that very moment, you turn to *come to Chriſt*, your Enmity ſhall drop off from you: It is a Hindrance to the preſent Application of Intereſt, not to the Intereſt it ſelf; that is ſecur'd in Electing Grace, and the Free Promiſes of the Goſpel, intended, and deſign'd for all the Elect. And this the Goſpel gives right to the Preachers of it to declare; But the doubt, whether this, or that particular Perſon belongs to that *Election*, while he is in Enmity; and the certainty of Enmity ceaſing in the very coming; is as a drawn Sword between a claim of Intereſt in Chriſt, and perſevering Enmity.

If it be ſaid, There muſt be *Humiliation*, *Wearineſs*, *Sight of Sin*, and *Sorrow* for it. The Methods of *Electing Grace*, that it hath preſcribed to it ſelf, will take

care

care for all; and ſo that all ſuch Affections and Acts ſhall be rais'd up, excited, and carried on in the Sinner himſelf, and even by himſelf under the Efficacy of that Grace: And thus underſtood, as it muſt be, except he that ſpeaks ſo, be a perſon void of all Holy Senſe, or ſo much as Sober (and ſuch Dr *Criſp* was not in the Judgment of Mr. *Williams*, as appears in the laſt Lines of the Preface) They muſt therefore be underſtood to be ſpoken by way of earneſt perſwaſion to *come* to Chriſt; and to Eſſay upon Men, by propoſing the Largeſt and Freeſt Terms; So the Miniſters of Chriſt, as *Fiſhers*, ſpread the *Net*, to *Catch Men*; As Scripture ſays, he hath *received Gifts for the Rebellious alſo*, that the *Lord God may dwell among them*, Pſal. 68. 18. And as *Abraham* is ſaid, to *Believe on Him, that Juſtifies the Ungodly*: Why may not the moſt expatiating Expreſſions be uſed in ſo good a Senſe, and with ſo good a Deſign, ſeeing Scripture hath us'd ſuch? And why may not as good an Effect be hop'd for from this way of Speaking, ſeeing Scripture hath us'd it, as from the ſeverer ways Scripture hath alſo us'd, according to the variety of *Gifts* and *Motions* of the ſame Spirit, and both be bleſſed by God giving effect through Chriſt?

Head 11. "The Elect are not united to Chriſt, without Faith; Upon Belie-
"ving only we are related to Chriſt, as all the Metaphors of Union import."

Conciliation. The being *choſen in Chriſt before the World began, being predeſtinated to the Adoption of Children* by Jeſus Chriſt to himſelf, cannot be without Union; The firſt Powers of *Regeneration, Converſion, Softneſs of Heart, Contriteneſs of Spirit, Faith, Repentance*, which the Apoſtle expreſſes by *Wiſdom* or *Calling, in Chriſt Jeſus*, cannot be without Union; And yet it is true, that ſetled Union of Communion, or Union of Communion, cannot be, till Chriſt be received by the Faith of *God's Elect*; nor can the Elect be at all known to themſelves from the Non-Elect. So that as there is need of all the *Forcible* and *Right Words* of Scripture, to ſhew; without Faith, Repentance, Holineſs, there can be no Union of Communion with Chriſt, or of the Conſolation ariſing from it; even according to the Eternal *Counſel of Him*, that *worketh all Things after the Counſel of his own Will*; So on the other ſide, there is Authority and Warrant to Declare that Inſeparable Union between the *Head of the Adoption*, and all that are *Predeſtinated to the Adoption of Children in Him*; that it may be acknowledg'd to the *Praiſe of the Glory of his Grace*, who hath laid his Foundation ſo ſure; And it may be alſo Declar'd by way of Invitation and Encouragement in *coming* to Chriſt; that Sinners, who look towards him, may be begotten; an effect; wherein they are wholly paſſive; to a living Hope, through his Grace; who does it of his own Will; and yet by the *Word of Truth* in all parts of it, as a ſubordinate Miniſtry; and that they may be invited to look towards him, and that they may be encourag'd to expect Grace from Chriſt for Union of Communion, flowing from the Union of the *Predeſtinated Adoption in Him*, at the juſt time appointed by God for it.

Head. "That of Juſtification before Faith hath been already ſpoken to, but
"I will add ſomething to it on the next Head.

Head 12. Repentance is neceſſary to Pardon.

Conciliation. Seeing *Juſtification* and *Pardon* include neceſſarily the Removals of the

the Wrath and Diſpleaſure of God in all the dreadful Effects of it; and alſo connote as neceſſarily the Breaking out of his Favour in the moſt gracious Effects of it; how Faith or Repentance can be perfectly or in full ſenſe before either *Juſtification* or *Pardon*, but that mighty Rays and Beams of each muſt be broken out to the Soul, before it enters into the Beginnings of Eternal Life by Faith and Repentance; is very hard to underſtand; except Faith and Repentance are aſcrib'd to Man, as the Products of his own Power and Will. If they are from God, his Juſtifying Righteouſneſs and Pardon are come near, when-ever, where-ever he gives Faith and Repentance; And as it may be moſt neceſſary in ſome regards to Preach Faith and Repentance, as in order to Pardon and Juſtification; ſo is it no leſs neceſſary to be as Free, and Large, that without graciouſeſt Approaches of the Righteouſneſs of God and Chriſt brought near, Faith and Repentance lye for ever dead; that every unconverted Perſon may gaſp up to God and Chriſt for that Grace, that is *abundant* in Him. The intention is not, that *Pardon* or *Juſtification* can be without Faith or Repentance, but whether *Juſtification* doth not draw and excite its own *Faith*, and *Pardon*, its own *Repentance*; So that they are rather before Faith and Repentance, than Faith and Repentance before them: And which Preaching is moſt to be preferr'd in the Nature of Things, without reſpect to the *Preſent Neceſſity*, and for the *Time Being*; That which is moſt abundant in aſcribing to the Principal, or in preſſing the Leſs Principal, and Subordinate; I make no doubt, the Singing the new Song, before ſpoken of, *Rev.* 14. will in a ſhort time determine. And yet I defer all, that ought to be deferr'd, to thoſe whoſe Spirits are both enlarg'd and enabled to offer to the Souls of Men, the things wherein God appears, as the Rector of the World offering Faith and Repentance, in order to *Juſtification* and *Pardon*; while the Secret Springs of his *Juſtifying* and *Pardoning Grace* give the very Faith and Repentance required. But ſurely great reſpect may be had to what is to be, without violating what is, even as *Sacrifices* are debas'd, *Eſa.* 1. in foreſight of their final removal by Chriſt.

Head 13. " Sinners have much to do to be ſaved.

Conciliation. Even the *Righteous are ſcarcely ſaved*; For *with Men it's impoſſible, but with God all things are poſſible. I can do all things through Chriſt ſtrengthening me*; *My Yoke* (ſaith Chriſt) *is eaſie, my Burden is light*; *I will run the way of thy Commandments when Thou ſhalt enlarge my Heart. The Joy of the Lord is Strength. His Delight is in the Law of the Lord*; *Faithful is he that hath Promiſed, and will Perform it to the Day of Jeſus Chriſt*; *Great and Precious Promiſes are given, whereby we are made Partakers of the Divine Nature*; *We can do nothing againſt the Truth, but for the Truth.* All theſe, with innumerable more of the like, ſhew the Certainty and the Eaſineſs of the Salvation of *God's Elect*. And yet as we look to Man, and his Motion and Action, theſe Things are impoſſible: For there is no doubt Holineſs and New Obedience are the Paths wherein, though, with many Imperfections Falls and weakneſſes in the preſent ſtate, God carries his Elect to Life and Salvation; And *the Way* is *narrow*, and the *Gate ſtrait*, and require *ſtriving* to *Enter*; But *God is their ſtrength*, who *keeps their Foot from being taken, that they walk in their way ſafely*, and *their Steps are not ſtraitned*; *He makes their Feet as*

Hinds Feet; and *ſets them on High Places. They that wait on the Lord run, and are not weary; They walk and faint not. He giveth them with ſtrength: By him they leap over a Wall.*

Head 14,15. I joyn theſe Two together. "The Goſpel hath Threats and Pro-"miſes; Holineſs and Good Works are neceſſary to Salvation.

Conciliation. As upon the gracious Councels of God before *All Worlds* Began; ſo upon this very Point, among all the Diſpoſes of God in time; the Hinge of theſe Points turns; For if the Goſpel be a Law full of all Holy and Righteous Precepts, to which Faith and Repentance introduce us; arm'd with its Promiſes and Threats, and ſo ſetled as a Covenant; that who of himſelf accepts the Terms of it by Faith and Repentance, under the Aſſurance of the Aſſiſtances of the Divine Spirit, are accepted, and ſhall have All the Benefits of it; and whoever will not ſhall be *Damn'd*, and his Judgment ſhall be more intollerable, becauſe he refuſes ſuch gracious Terms offerr'd: This doth, I confeſs, perfectly overthrow Dr. *Criſp*'s Scheme; For then Chriſt comes in as a *Law-giver*, and having all *Judgment committed to him*; and there is a *Mediatorian Law* and *Covenant* in the *Hand of the Mediator*, of more gracious condeſcention than that of the Covenant of Works; but the laſt reſult of all is into the free Will of Man, and his Action in compliance with this *Covenant*; Thus of the *Law*, and the *Covenant of Works*, as the Firſt *Law*, there is a Perfect Abrogation as a Law; but as the Holineſs and Righteouſneſs of it are tranſplanted into this New Law; ſo here is, as to that Law, a perfect *Antinomianiſm*; and all Mankind are only under this *Law*; and *Juſtification*, *Salvation*, or *Death* and *Condemnation*, are according to Obedience or Diſobedience to this Law or *Goſpel-Covenant*, of which the Conditions are Faith and Repentance. But if the Goſpel in the Supreme Intention of it, and in the Propriety of its Nature, be a *Covenant of Grace*, wherein God is pleas'd to be from his own free *purpoſe of Grace* the Soveraign *Covenantee*; and his *Elect* bear the *Analogy*, or part of *Covenantees*, as at the other Extreme; and Jeſus Chriſt the *Mediator*, *Surety*, and *Teſtator*, paſs between both, that all may be perform'd, *Mediating* with God for his efficacious Grace, in giving the Divine Diſpoſitions promiſed in this Covenant, as if perform'd by the Covenantees; So bringing every thing in effect from God to us, and from us to God; and by his Death having right as a *Teſtator* to beſtow the very things upon All, *given to him by God* to *give Eternal Life to them*, John 17. 2. Then ſhall the Goſpel, or *New Teſtament*, be ſupremely a *Miniſtration of the Spirit*, *of Righteouſneſs*, *of Life*, according to 2 *Cor.* 3.

And in its Subordinate Nature, it ſhall be a Publication of the Divine Grace and Love to Mankind in general, upon the Terms of Faith and Repentance.

The Law all this time ſtands in its own place, as the Eternal Sanction of Holineſs and Righteouſneſs, and can never be abrogated; becauſe it is Eternal Righteouſneſs; but it is as a *Covenant* ſo far mitigated, as to accept the Satisfaction it requires from a *Mediator*; and ſo it is *in the Hand of a Mediator*, Gal. 3. 19. Towards whom it commands Faith, and Repentance, or return to God by him; even as it is a Law of Eternal Righteouſneſs, Requiring Faith and Obedience to all Manifeſtations from God, ſufficiently teſtified to be from him; and

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as these Manifestations of Grace are the only possibility left to a fallen Nature to return into a State of Agreement with God.

Hereupon the Law becomes a Standard, by which the full Value of the Satisfaction of Christ by his Sacrifice, and Obedience unto Justification, and the Infinite Grace of God in Pardon is tryed, and made glorious; by which the Duties of Humiliation, Confession of Sin, Application to Christ for Righteousness, Repentance, should be both understood and urged; Here is the Rule for Holiness and new Obedience, out of which all the Holy Precepts of the Gospel are drawn; Hereby the Remainders of Sin are Discern'd, and Humiliation under them wrought: Hereby is the Infinite Grace of Christ towards his Legatees, his Redeemed, set at full Light, in working an Inward Conformity to this Holy Law in all parts of it; And hereby the Government of God, committed to Christ, is continued with Relation to all Mankind, even to all not given to him; For they who have the Gospel Preached to them, are judged not only according to the Law of Righteousness, first *written in the Heart*, but according to this Divine Revelation and Grace; which highly aggravates their Disobedience, and makes it more *Tollerable for Sodom and Gomorrah*, than for them, *Mat.* 10. 24. They who have not the Gospel are judged according to that Law, and Light of Nature, They have concerning the Law; and that Witness of an Intention of Grace, God gives to them in *giving Fruitful Times and Seasons*, and all the Discoveries of his Patience, *Leading them to Repentance*; *even as the King of Nineveh*, who shall rise up in Judgment and condemn Heathens, who have not by such a Light from the forbearance of God argued to Repentance, as he did: And thus are the *Secrets of all Hearts*, judged according to the *Apostles Gospel*, as he said, *Rom.* 2. 16. Some Ombrage of which Heathens have.

Thus the Law is established and preserved in its full Authority; and the Gospel is also establish'd as Divine Revelation; and in its High, purely promissory Part, as a *Ministration of the Spirit*; And if the Designation of the Gospel be particularly singled out for the most powerful Preaching of it by some, and yet in the mean time the more large, and universal Motion, and Doctrin of the Gospel be Preach'd more universally by the most of the Preachers; whom the Spirit of God, according also to the general Stream of Scripture, hath so Missiond, Commission'd, and Enabled. I cannot see, but here may be the Sweetest Union, and as great a Conspiration, as between the *Apostle Paul*, and the *Apostle James*; while one tells us a Man justifyed by *Faith without Works*; and the Last tells us by what of Faith, *viz*, not by the Body of Faith, or a Confession of Faith, but by the Spirit of it, the *Vis Effectrix* or *Operatrix*, the working Efficacy of it; which I take on great Reason to be the very true Expedient of Reconciliation between the two Apostles; and yet in both, by the Righteousness of Christ by Faith alone, and that Faith given only by Christ; So all is of Grace, *Ephes.* 2. For Faith and all its Works flow from the Blood and Righteousness of Christ; drawing nigh to his Elect People to Regenerate, and to justifie together, *Titus*, 3. 5. &c.

And surely by a close and universal Compare of Scripture, *The Day of Judgment* must be according to this very same Grace; For when the Spirits of Saints

are

re immediately with Christ; and He receives them, who Dye, and *Sleep in him*; in a Moment, in the Twinkling of an Eye made Perfect; and when they are *Raised Incorruptible*, he *brings them with him*; and they together with Christ, *Judge Angels and the World*; And it is given to them to *Appear* in *Robes wash'd white* in the *Blood of the Lamb*, and to be *Cloathed in Linnen white and clean*, which is the *Righteousness of the Saints*; and he presents them to himself without *Spot*, *Wrinckle* or *any such Thing*; It cannot be understood that the Day of Judgment, in relation to the Saints, is by way of Tryal of Judgment on particular Actions; But their very Appearance is their Absolution, and Adjudgment to Glory, as Clad in the rich Robes, *Wash'd in the Blood of the Lamb*; All their Graces, and Holy Duties fill'd up, and their *Sins perfectly blotted out*, and remainders of Corruption effaced by Grace perfected in Glory.

On the other side, The wicked have Appearances in their Sins, having *found them out*, *covering them as a Garment of Dishonour*, and as filthy Garments, that expose them immediately to Condemnation: And as if their particular Sins were written upon them, and the Condemnation together with them.

And thus each appear visibly before the Throne, Tribunal and Judgment Seat of Christ, during the whole *Thousand Years* of his *Kingdom*; One Crowned with *Glory* and *Honour*, the other cover'd with *Shame* and *Contempt*.

If any should object Christs insisting on the particular Duty of *Visiting*, *Cloathing*, *Feeding*, Mat. 25. either as perform'd or neglected: It is to be observ'd; each sort first were set, one on the *Right Hand*, the other on the *Left*; one as *Sheep*, the other as *Goats*: So the Tryal was easie.

If it be further said, *God will bring every Work into Judgment, whether it be Good or Evil.* This I attribute to the mighty Power and Wisdom of God, giving together with every Person before his Judgment, all the Holy Actions of Saints *wash'd and perfected* in, and by the *Blood of Jesus*; and fill'd up with his *Grace*, and by the Spirit; as in a Moment, an *Atom of Time*, the *Twinkling of an Eye*; and their Sins so taken away, as not only *not to be found*, but not *to be*. Whereas the Talents of wicked Men, that is, any good Things they had here, not being purged by his Blood, perfected by his Obedience, and fill'd up by his Spirit, are taken from them, and they appear All in their Sins; And thus the Order of Things at that Day, is according to the free Grace of *Election*, *Calling*, *Justification*; and *Sanctification*, covered under *Justification*; in that Chain of Salvation, *Rom.* 8. and *Glorification* springing from all.

Head 15. " Holiness and good Works are necessary to Salvation.

Conciliation. Good Works are so, as they are the Provision and Preparation of God; even of his Eternal free Grace, in furnishing us with them; and as we are his *Workmanship in Christ Jesus*, *Created to them.* But the Number, Measure, Elevation of them in higher or lower Degrees of Excellency, so diverse in Saints, shew, the Foundation of our Salvation, as well as Justification, rests elsewhere.

Head 16. " Good Works are profitable, and please God.

Conciliation. They do so, as they are the Fruits of the Death and Resurrection of Jesus Christ, and the Disposalls of his free Grace in us, and to us, and so by us; And as God is pleas'd to shew himself, as the Supreme Rector and Gover-

vernor, according to his Holy Law; but yet ſo, that the Poles on which Salvation moves, are the Grace of God in our Election, and his Acceptation of us to Righteouſneſs in Chriſt; and if he leave any of his Servants, in their Service and Good Works to the *Eleventh Hour*, or that he fits them not to ſuch Abundant Services, Eminency, and Exemplarineſs therein, as he doth other of his Saints; He hath an Infinite Fund to ſupply them out of, *viz.* the Righteouſneſs, and Obedience of Chriſt; and Power of Grace to Accompliſh them to their Meaſure.

Head 16. "Our Good ſhould be intended by Good Works.

Conciliation. Our Good ſhould be intended by them, as they are Manifeſtations of the Grace of Chriſt in us, and ſuitable to that Law, he influences his Servants by his Spirit according to; In the want of which we have great reaſon to Mourn, as giving Fear and Suſpition Chriſt is *not in us of a Truth*; and that he leaves us to do the things very diſpleaſing, and offenſive to his Holy Nature, and the Rule of Life and Action, his Grace governs his Servants by; but yet they are not of themſelves our Title, but our Evidences only of our Title, which is Chriſt alone; and if we are his, we ſhall certainly be born up to what, He, as our Mediator, Surety, and Teſtator, hath thought neceſſary to our Salvation; and will accept; and ſupply the want of by himſelf; Yet all is, and ought ſo to be carried, that we may be urg'd, and preſs'd to our Duty, as under the Holy Rectory of God, and Chriſt, and according to all the Rules of his Word.

Head 17. "Aſſurance is by Goſpel-Marks, and not by a Voice within us.

Conciliation. Marks are according to Scripture; yet ſo, that they are, but few, of any of the Servants of God, but have reaſon to fly to the Witneſs of the Spirit, and its Voice, crying, *Abba, Father*; and to appeal to Infinite Grace; ſeeing in the midſt of our Falls, Failings, and Imperfections, we cannot otherwiſe diſcern, where Sincerity and Perfect Obedience divide one from another, and what is enough in our many Corruptions to conſtitute Sincerity. Beſides, ſeeing our Staple-hold is the Righteouſneſs of Chriſt without us, our Supreme Teſtimony depends upon his Spirit, witneſſing within us indeed, yet from what is without us, *viz.* Free Grace.

Head 18. "God charges Sin on Men, and they ſhould repent for Repeated "Pardons.

Conciliation. This is among the Wiſe, Holy, and Gracious Methods of God, and Chriſt, in this preſent Low State of the Redemption, appearing; until its Glory in the *Kingdom of Chriſt*; that Sin is charg'd, and Pardon repeatedly begg'd in Daily Prayers; But all notwithſtanding is ſecur'd in the unchangeableneſs of Electing Love, of Juſtifying Grace, of the daily Iſſuing Pardon of the *New Covenant*, immediately ready; and thus expreſs'd, as if it iſſued out upon the very Sin; *I will be merciful to their unrighteouſneſſes*, and *their Sins*, and *Iniquities I will remember no more*, Heb. 8. 12. Before *David* had ſaid any more, than this, *I have ſinned againſt the Lord*, *Nathan* ſaid from God, *The Lord hath put away the Iniquity of thy Sin, Thou ſhalt not Dye*, 2 Sam. 12. 13. The Grace of the Covenant went forward therefore in him, (as in all Saints) to the Compoſure of his Heart to that great Penitential *Pſal.* 51. So that in a way of Conſolation of

Saints and Encouraging of all to Come into Christ; there may be great Freedom of Expression us'd; in which some Things may need Review and Correction, as Humane; and yet the main Scope and Intention preserv'd, as consistent with sincere Design to promote Holiness; most livelily flowing from the Grace of the Covenant, and the Death of Christ, into the Hearts and Lives of Believers; there being hence much more hope, both in Conversion and Renewed Repentance, than in any thing within Men themselves; whenever they have fallen into Sin after conversion, or while in an unconverted estate.

Head. " Sin may hurt Believers, and God afflicts for Sin.

Conciliation. While we look down to the present State, and to God's present Government of the World, this must be acknowledg'd; and yet when we lift up our Hearts to the Consideration of the Supreme Grace of God in Jesus Christ, the very hurt Sin does Believers, or even the Elect, is made to serve the Triumphs of Grace; and all their Afflictions for Sin are Salutary Dispensations. All which must needs be granted on close reasoning these Points, and will bear out many Amplifications of this Grace in Discourses declararatory of it; tho' on the other side, a very different way of speaking of them must be submitted to in this *Atmosphere*, this Dark and Foul Place of the *Apostacy*, we are yet in; and it is born out by a very general way of Scripture-speaking.

Head 19. " Sincere Holiness is not *Dung*; nor does the Apostle include such " Holiness in that so great Scripture concerning *Evangelical Righteousness*, Phi- " lip. 3. 7, *&c.*

Conciliation. For the clearing of that great Scripture, and the Points dependent upon it, I must first take the freedom to assert; That the Apostle doth in that Context, lay down at full and at large, the two great Points of *Justification* and *Sanctification*: In that of *Justification*, he rises to the heighth, and so in that of *Sanctification*; and these are both handled so distinctly, that they cannot be confounded.

For the Apostle had fallen severely upon the *Concision*; by whom he most probably means, those who compounded the Profession of Christianity with the *Works* and *Ritualisms of the Law*; as if Christ were not enough without them, for *Acceptance with God*, for *Righteousness in Justification*, and *Holiness in Sanctification*; and therefore he calls them not, *The Circumcision*, meaning Pure and Perfect Jews; but the κατατομὴν, or *the Concision*, as a Peculiar Brand of Reproach upon Them; and calls Himself, and Sincere Christians, The Circumcision, *viz.* The *Spiritual Circumcision*, who *Worship God in Spirit*; who hold the True *Righteousness of Faith*; of which it was the *Seal*; *Rejoyce in Christ Jesus* alone, and have *no confidence in the Flesh*; that is, in Creature Righteousness; In the same sense *Flesh* is taken, *Rom.* 4. 1. *What shall we say, that Abraham our Father hath found, according to the Flesh, viz.* according to his own Righteousness, not only Ceremonial, but Moral; For if *Abraham* were *justified* by *Works*, &c. So: But if he had no other way, but to believe on him that *justifieth* the *Ungodly*. It is evident, it was not Ceremonial Ritual Works, the Apostle discourse of, but Substantial Works of Righteousness, opposed to *Ungodliness*. Thus the Apostle reckoning up his own Priviledges first, gives indeed those, which were

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External, and Ritual, but adds Moral in those words; According to the *Righteousness* of the *Law*, which was not only Ceremonial but Moral, *He was Blameless*; which words may be expounded by those; *I have liv'd in all good Conscience before God to this day*, Acts 23. 1.

Now, upon all this, he sits as an Accountant, with his Tables before him, and what had been *Gain or Riches* in his Account, he now writes it, All Cypher; And then, by way of Triumph, and in a mighty Elevation of his Discourse, he adds, *Yea, doubtless, I count not only my Jewish* (as I may call them) *Effects*; but even whatever else may come into Computation; even All he accounted *Loss*, of no Value: On what Recompence or Reparation did the Apostle thus cast out every thing? On this alone, *That he might be found in Christ, not having his own Righteousness*, which is *of the Law*; but that which is the *Righteousness of Christ*, the *Righteousness of God*, which *is by Faith.*

To clear the Apostle's Doctrine; These two great Doubts must be decided,

Query I. Whether the Apostle thus far, as we have gone, is upon the Point of *Justification*, or of *Sanctification*; or so much as on *Sanctification* join'd with *Justification*; or on *Justification* purely, and alone, when he speaks thus?

Quer. II. Whether the Apostle puts into this Account of *Loss* and *Dung*, the Inherent Holiness, he had as a Christian; looking upon it, as Inherent, and in Himself; whether, I say, he accounted this, as *Loss* and *Dung*, or only the Ceremonial, Ritual, Righteousness of the *Law*, together with his Pretentions to the Moral Righteousness of it, as without Christ, and separated from him?

The clear Decision of these two Questions, will much contribute to our distinct Judgment in the Points we are upon.

Answer to Query I. I assert therefore, thus far as I have gone upon this Context, or till the Apostle comes to those words; That I may *know Him*, and the *Power of his Resurrection*; he is wholly and solely upon the Point of *Justification*, and not of *Sanctification.*

Argument 1. The Apostles does in all his Solemn Discourses most distinctly handle the Point and Doctrine of *Justification* by it self, and of *Sanctification* by it self; so *Rom.* c. 3. c. 4. c. 5. he begins with *Justification*, and so goes on to *Sanctification*, *c.* 6. so *Gal.* c. 3. he discourses of *Justification*; and the consequences of it, *c.* 4. and so enters into that of *Sanctification*, *c.* 5. c. 6. Even in all the Apostolick Epistles, we may find, the Lines of *Justification* and *Sanctification* are kept distinct, and clear, one from the other. So therefore here it is to be expected he should do; for the Gospel-Notions are most distinct.

Arg. 2. The *Righteousness of God* without the *Law*, Rom. 3. 21, 22, *&c.* is the *Righteousness of Justification.*

Arg. 3. *Righteousness by Faith*, is a peculiar manner of Speaking in the Point of *Justification*; *Justified by Faith*, and *Righteousness of Faith*, is several times mention'd in the Discourse of Justification, *Rom.* c. 3. c. 4. in those great and most distinct Treaties of Justification, *Rom.* 10. *Gal.* 3.

Arg. 4. The Expression of being *Found in Christ*, being so plain an Allusion to the *Cities of Refuge*, the Security from the *Avengers of Blood*; plainly shews, The Apostle was upon the Point of *Justification*, our great Security against Guilt,

Guilt, Wrath, and Condemnation, at the Times when the Purſuits will be cloſeſt upon us.

Arg. 5. The Firſt, and Fundamental Riches of every Man is that Righteouſneſs, by which we ſtand before God.

Arg. 6. That which is oppos'd to the *Righteouſneſs of the Law*, which was according to the *Covenant of Works* to juſtifie, is the Righteouſneſs of Chriſt for *Juſtification*; ſo no other can be meant.

Arg. 7. The Apoſtle goes on to ſo ſolemn a Diſcourſe of *Sanctification*; in the moſt proper Expreſſions of it, Source and Springs of it, and to the utmoſt Heighths of it; and ſo conſequent and dependent upon his being *Found in Chriſt* for *Juſtification*; that it is an Injury to his Diſcourſe to Confound the Foregoing ſo proper to *Juſtification*, with thoſe ſo proper to *Sanctification*, as ſhall be preſently made further out.

Anſ. to Quer. II. I aſſert, in anſwer to *Query* II. There is great reaſon to believe, the Apoſtle put into the Account, or Bill of his Effects, the *Holineſs*, he had as a Chriſtian, conſidered as inherent in himſelf, but not as in Chriſt; ſo that even this he accounted but as Loſs, and of vile Account in the Point of *Juſtification.*

Argument 1. Becauſe by way of Elevation and Surmount, above all he had before ſaid, of Ritual or Moral Legal Righteouſneſs; the Apoſtle ſays, *Yea, doubtleſs, I count all Things*; Now what All, or Any could there be in Relation to God, between God and the Soul, beyond what he had Named, but what he had, as a Chriſtian; as in Himſelf, but not as in Chriſt. And hereunto agrees that venerable Perſon, Dr. *Tuckney*, in his Sermons on *Philip.* 3. p. 42.

Arg. 2. That Expreſſion of being *Found in Chriſt*, *viz.* Chriſt himſelf; ſhews; a Chriſtian cannot reſt, in what he hath, though from Chriſt; in himſelf, as a Chriſtian; except he be found in Chriſt himſelf.

Arg. 3. Becauſe all the Holineſs of a Chriſtian, as it is in himſelf, and not in Chriſt, comes under the denomination of his *own Righteouſneſs*, and even of the *Righteouſneſs* of the *Law*; For it can be no other than the *Righteouſneſs* of that *Law*, which is *Spiritual*, *Holy*, *Juſt*, and *Good*; And to aſſert any other Righteouſneſs of Sanctification, as to the Matter, is a greater *Antinomianiſm*, or Elevation of the Law of God, than any other thing call'd ſo loudly *Antinomianiſm.*

Arg. 4. The Holineſs, Majeſty, Purity of God, is infinitely great; we cannot ſtand before him, but in the increated Righteouſneſs of Chriſt alone. Angelical Righteouſneſs is call'd *Folly*, and is *unclean before Him*; What wonder is it then, our Holineſs, however receiv'd from Chriſt, is, as in us, in the midſt of remaining Sin, call'd *Dung*, even as Filthy Rags, *Iſa.* 64. 6.

Object. But can the Righteouſneſs of *Holineſs* and *Sanctification* from Chriſt, be ſtiled *Droſs*, or *Dung*, of which the Apoſtle, juſt after, deſir'd ſo high Attainments?

Anſw. We ought to diſtinguiſh between the Holineſs of *Sanctification*, as it is in a perpetual Emanation from Chriſt, from his *Righteouſneſs*, from his *Death*, from his *Reſurrection*; and as it is in us mixed, and allayed with the remaining

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Corruption in the best of Saints: In the first Conception,
be called *Loss* or *Dung*; for it is consider'd in Christ the Fountain, and so as from him to us, where it is pure and unmix'd; under his *Sacrifice*; *the Blood of the Everlasting Covenant*, the Power of the *endless Life* streaming out always upon it: But as in us, if considered as separate from Christ; It is as a Beam clip'd off from the Sun, that would presently vanish, and come to nothing, or sink into our Darkness and Impurity: It is the great Admonition therefore of the Apostle to *Timothy*, 2 Tim. 2. 1. *My Son, be strong in the Grace that is in Jesus Christ.*

And to shew how earnestly Christians should press to the height of these Emanations from the *Death* and *Resurrection of Christ*; he lays down that great *Canon* never Calculated for any Poor, Base, Ritual Conformity; never in the Apostles Thoughts; But it is fitted to that great end, *viz. To Attain, if it were possible, the Holiness of the Resurrection of the Dead*; And for this to *forget All*, that is *behind*; And to *press according to the Mark, for the Prize*, but not by the way of any thing we can do, but from God above, alone, *viz.* by the *High Calling of God in Christ*, and not by our own Strength, but as *apprehended of Christ* for it; By this *Canon* all the *Perfect*, *Perfect* in regard of *Sincerity*, *Walk*, *though* they *count* not themselves *Perfect* otherwise; This Apostle, and therefore no Apostle did so *Count*; For he was *not behind the chiefest*: They all then walk'd by this *Canon*; If any *Perfect* or Sincere be never so little *otherwise minded*, God *reveals* even this great Pursuit, and End to them; That so far as they have *attained*, whatever it be, they should *Forget what is behind*, and *press Forward*, Mind that Point, the Holiness of *the Resurrection*: To raise the Spirits of his Saints to which, though they had not attain'd to it, at the going out of the Body; yet in a *Moment*, in the *Twinckling* of an Eye, in an Indivisible Point of Time, Christ *apprehends them*; Even then, and with a greater Ease, in the Nature of the Thing, then he raises their *Bodies Incorruptible*; having hold of them for that very thing; even by the mighty *Power of his own Death* and *Resurrection*, whereby he is able to *Subdue all Things unto himself*. This *Canon* had never been so depretiated as to be applyed to any Outward Form, or Church-Order, as it is call'd, if the greatness of the Apostles Point had been considered; and for which, there is not any Ombrage here; except that the Word, *Canon*, which has been so *Debauched* by the working of the *Mystery of Iniquity*, puts any one in Mind of it; For only according to the present occasion, its taken by the Apostle from the *Olympick* Races to the great purpose of the New *Creation*, *Gal. 6. 16.* and here to shew the Christian's Rule or Line, is up to the highest Holiness, even that of the Resurrection; Thus large have I been on this Head, because it is of so great Moment.

Head 20. "Christ does not Repent and Believe for us.

Conciliation. Christ, hath yet laid the Foundation of all our State in Grace and Glory in himself, and in his own Action; wherein we are to be made like him, as from the Archetype and Life; *He took part of Flesh and Blood*, because the *Children were Partakers*; He was *Circumcised*, *Baptized*, *Dyed*, *Rose*

tend with me? That *Agony*, wherein He ſweat *Drops of Blood*, ſtanding under the Senſe of the Sins of All, for whom he Dyed, and made *Supplication with ſtrong Crys and Tears* unto him, that was able *to ſave him from Death, and was Heard, in that he Fear'd*; was, as it were, the great *Penitential* of the *Redeemer* in the Behalf, and as in the Perſon of his *Redeemed*; And as for Faith; It is written, *Heb.* 2. 13. *I will put my Truſt in him.* Thus all our Springs are in him, and from him; and the Efficacies, that *Work all our Works in us, and for us.* They are ſo veſted in our Faculties and Action, that they are in us; and yet by ſo Supreme a Vertue from him, reſiding in him, and given us as in a Line of Communication from him to us, That they are *wrought* by him *for us*; And in this rightly underſtood Senſe, he may be ſaid to *Repent* and *Believe* for us, though alſo in us, and by us.

The three laſt Heads, concerning Goſpel Preaching, have been all along aimed to be thus determin'd; That it is certain; Both Conditional Preaching, and Abſolute Preaching, have each their reſpective Foundations in Scripture; And both tend to the ſame end, to ſhew the Abſolute Neceſſity of Chriſt, and Grace from him; As alſo the Abſolute Neceſſity of Holineſs; as indeed, the Thing is; flowing from the *Grace* of *Election*, through the Efficacies of the Mediator by his Spirit; as the greateſt Scriptures concerning our Salvation, witneſs; Yet for Wiſe and Holy Purpoſes ſo Adminiſtred, that our Action is all manner of ways inſiſted upon by the general Courſe of Scripture, as hath been declar'd: So that none are to be blamed in the Abundance of their Miniſtry in that part, who do more continually in their Preaching, and ſometimes in moſt ſolemn Diſcourſes, ſet out Chriſt, *The only WWay, the Truth and the Life*, flowing from the Eternal Fountain of *Electing Love* and *Grace.*

But if we compare one part of Preaching with another, ſeeing the Life of all Conditional Preaching depends on the Abſolute *Grace of the Covenant*; That muſt needs be the moſt excellent part of Preaching, wherein the Life of the other is laid up, and to which the other is but ſubordinated; But as we find, Scripture gives Example of the Conditional Preaching, as the more general; So it ſeems moſt adapted and ſuited to this low State of the Adminiſtration of the Redemption of Chriſt; and we find, the Divine Spirit, who *Divides to All his Servants, as he will*, does more generally and univerſally move the Preachers of the Goſpel, more abundantly into this Conditional Preaching.

But when that better State, that higher Adminiſtration of the Redemption of Chriſt in his Kingdom ſhall come on, as it is now very near; That, *as it were a new Song*, which hath been ſo much out of uſe; it is, as it were, *a new Song*; at leaſt in its high Mount *Zion* Senſes; even, I ſay, notwithſtanding ſo much of it recovered into uſe by *the Reformation.* This Song, of the Redemption of Chriſt, in more lofty Ayrs ſhall be Heard, and Learnt; as hath been already ſaid; by all the Illuſtrious Aſſiſtants, or By-Standers, and *Followers of the Lamb on Mount* Zion.

In the mean time God does raiſe up ſome, who aſpire to theſe Truths of th higheſt Excellency, and, as we ſay, of the firſt Magnitude, and higheſt Eleva tion; and ſuch was Dr. *Criſp*, in my Account; But becauſe we are yet in thi dark and low State, there are many Infirmities, much Rudeneſs of Speech, want of *Mightineſs in Word* and *Deed* in ſuch Aſpirings; an Univerſal want of th Glory and Holineſs flowing from theſe great *Truths*, becauſe theſe Truths are not come into their proper Time of Glory: This *Song* cannot be *Sung*, while the *Babel* State yet continues, becauſe it was the Lord's *Song*, and cannot be Sung, in a ſtrange Land, to Perfection; by reaſon of which theſe great Doctrines are under a Veil, and not only ſo, but under great Prejudice. Let us therefore earneſtly pray, theſe Miſts, theſe Shades and Clouds, may fly away; and yet even the unwarineſſes of Expreſſion in ſuch, as Dr. *Criſp* are over-ruled by God, like the *ſpeaking of Stones*, to make the main Preaching more *notable*, and to excite our Reſearch of them.

Theſe things are written for Reconciliation, not Exaſperation; and that we may be all ſtir'd up earneſtly to pray, *That the Day may break, and the Shadows fly away, and our Beloved come on his Mount of Spices.*

SOME

General HEADS.

OF

Mr. *Williams*'s, Conciliated in this Diſcourſe.

THE Elect are Children of Wrath, till effectually called.
The Filth of Sin not tranſacted on Chriſt.
The Act of laying Sins on Chriſt, is not the Diſcharge of the Elect.
Mens Sins their own, and not Chriſt's Sins.
Our Sins laid on Chriſt, before he was nailed to the Croſs.
Chriſt not abhorred by the Father.
No change of Perſon between Chriſt and the Elect.

Chriſt's

Christ's Mediatorial Righteousnes not subjectively in us, and how imputed.
Believers not as Holy as Christ.
The Covenant of Grace explained, and what a Condition is.
The Covenant of Grace Conditional.
Faith not a Perswasion that my Sins are pardoned, &c.
Prevailing Enmity, a Hindrance to our present Interest in Christ.
The Elect not united to Christ without Faith.
What Union with Christ is.
Justification not before Faith.
Repentance necessary to Pardon.
Sinners have much to do to be Saved.
The Gospel hath Threats and Promises.
Happines and Good Works necessary to Salvation.
They are profitable, and God pleased, &c.
Our own Good should be intended.
Assurance by Gospel-Marks, and not by an Inward Voice
God Chargeth Sin on Men, and they should repent for repeated Pardon.
Sin may hurt Believers.
God afflicts for Sin.
Sincere Holines not Dung.
Christ doth not repent, &c. for us.
Conditional Proposals of Benefits on Terms of Duty, Gospel-Preaching.
To excite Fear in sense of Danger, not Legal Preachiug.
Christ more Exalted by the former Truths, than Dr. Crisp's *Opinions.*
The Free Grace of God not honoured by Dr. Crisp, *though more Freenes be asserted by him, than by these Truths.*

The END.

A

BRIEF ACCOUNT

OF THE

STATE of the DIFFERENCES

Now Depending and Agitated about

Juſtification,

And ſome other POINTS of

RELIGION:

Declaring plainly

Wherein both Sides AGREE, and wherein they DIFFER.

LONDON,

Printed for *Thomas Cockerill*, at the *Three Legs*, over-againſt *Stocks-Market*. MDCXCII.